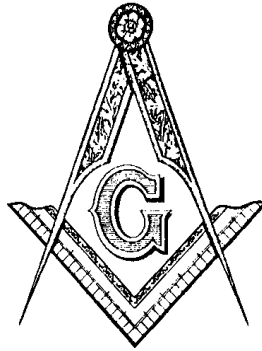


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ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

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M.W. Bro. Gary L. Atkinson

THE GRAND MASTER

M.W. Bro. Gary L. Atkinson
The Grand Lodge of Canada
In the Province of Ontario

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TABLE OF CONTENTS

TO ALL CONTRIBUTORS	5
SUBSCRIPTIONS	5
FROM THE EDITOR	6
MAKING NEW MASONS AWARE	7
ZIBA PHILLIPS VISITS RIDEAU LODGE NO. 25	8
DDGM'S REPORT 1865.....	13
FROM THE EAST.....	14
LEAVE A TRAIL	15
FREEMASONRY AND THE CHURCH - THE SKIT - ACT II.....	18
THE RITUAL AS A TRAINING DOCUMENT	21
THE LAST CONFEDERATE FUNERAL.....	24
THE TWENTY-FOUR INCH GAUGE	28
WOMEN IN MASONRY	29
FROM OPERATIVE MASONRY TO SPECULATIVE MASONRY: WHY WAS THERE A CONNECTION?.....	31
A - B - C'S OF MASONS	34
A JUST AND UPRIGHT MAN AND A MASON: OUR HISTORY AND OUR FUTURE	34
TOUCH THE PAST - CELEBRATE THE PRESENT - EMBRACE THE FUTURE	35
VISION.....	36
THREE QUESTIONS	36
MISSION.....	36
QUESTIONS OF THE FRATERNITY.....	37
CUSTODIAN'S CORNER.....	38

BOOK NOOK	39
IRISH MASONIC LODGES IN THE PROVINCE OF CANADA (1819-1858) AND MASONIC INDEPENDENCE	39
MASONIC EDUCATION CHALLENGE	40
WIN SUBSCRIPTIONS FOR YOUR LODGE	40
OPPORTUNITIES FOR FURTHER LIGHT	41
THE COLLEGE OF FREEMASONRY	41
DDGM CORRESPONDENCE COURSE.....	41
HERITAGE LODGE, No. 730 GRC	42
NEWSLETTER EDITORIAL BOARD	44

TO ALL CONTRIBUTORS

The Newsletter aims to make available articles and presentations written for Masons of Ontario, by Masons of Ontario. Author's opinions do not necessarily reflect those of the Grand Lodge A.F. & A. M. of Canada in the Province of Ontario, nor the Committee on Masonic Education.

Articles should reflect The Newsletter size and readability. Normally 1200 words is the limit. Longer articles of special merit might be printed in sections over several issues.

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SUBSCRIPTIONS

Your envelope label shows when your subscription expires by indicating the last Volume and Issue you are entitled to receive. Renewal reminders are included where appropriate.

FROM THE EDITOR

I always wonder what happens with the summer edition. Do you take it to the cottage to read leisurely? Do you gobble it up right away and then pass it on to another brother? Save it for the September meeting? Perhaps you might want to use the quiet of the summer to pen an article? And there are a few articles you might want to incorporate into your fall Masonic education plans. Whatever you do with it, I hope you enjoy it.

We have had a great response from the District Deputies this year. So much so that we've had to hold over a few articles until the fall issue. Thank you Right Worshipful Sirs!

But as Brother Fischer has found out, we welcome articles written by all Ontario Masons. If you have something worthwhile to contribute, please send it in for consideration.

We have, once again, had no responses to the Questions of the Fraternity. V.W. Bro. Mackenzie is getting despondent and thinking about ceasing to ask questions! So, if you want this section to continue, send him an answer.

And be sure to check out the contest at the back. By simply writing an article you could win free subscriptions for all the men initiated into your lodge this year!

The Editor

MAKING NEW MASONS AWARE

By Bro. Jörg Fischer, York Lodge No. 156, Toronto Don Valley District

Brethren, as a newly made Master Mason, it was a surprise to receive a small, yet very solid envelope from London, Ontario. It contained my first copy of “THE NEWSLETTER” produced by The Committee on Masonic Education. Then I recalled, after having been raised to the sublime degree, our lodge Secretary mentioning several things that would be coming my way, one being “a newsletter.” He probably had said its name, but that evening was somewhat of a blur.

The received copy was an eye opener. As a new adherent of The Craft, I perused it closely. The items it contained were interesting, but actually raised more questions in my mind than they answered. Therefore, I awaited the next issue and started in on it when it came. Again, more questions. When I brought some of these to the attention of my brethren, I was met with more questions. The main one was “what newsletter from Grand Lodge?”

Many Masons are not aware of its existence! That is unfortunate! This induced me to check for a possible reason or cause. I had noticed that the majority of correspondents published tended to be of high Masonic rank, with the odd Master Mason represented. Being an inquisitive fellow, I inquired about this phenomenon of the editor. His response was that if it is interesting and if it fits, we will certainly consider it, no matter the rank of the writer.

It has been rumoured that other jurisdictions ask their Entered Apprentices and/or Fellowcrafts to prepare and present a reading for lodge. Perhaps an active lodge could initiate such a program, getting the upcoming Masons to develop a research paper, present it in Lodge and submit it to The Newsletter. This would fashion an awareness of The Newsletter and present some material for discussion and thus Masonic development. Most certainly, it would give the new brethren an opportunity to build an information base and be able to practice addressing the lodge from the comfortable position of reading the material, getting them to be a bit more at ease for when they present work from memory.

ZIBA PHILLIPS VISITS RIDEAU LODGE NO. 25

By R. W. Bro. Winston Kinnaird, Mount Zion Lodge No. 28, Kemptville

The following is a narrative depicting the actual meeting in which Mount Zion Number 28 was resurrected. It was originally Rideau Number 25 at Burritt's Rapids, briefly, Rideau Number 2, and eventually Mount Zion Number 28 in Kemptville. All names and offices are genuine and descriptions, as far as possible, accurate.

March 6, 1840

The night air was crisp and still, not yet tempered by the warming breezes that soon would break the grasp of winter that had gripped the land for the last four months. A cutter, drawn by a steaming bay mare, pulled off the icy track that passed for a road in that part of Oxford Township, and made its hesitant way up the short driveway. A youth coming out of the stable halted as the cutter neared.

"You must be Abel Adams's boy," the driver announced by way of greeting.

"Y y yes, sir," answered the youth, unsure if he should venture anything more to a pair of piercing eyes that stared through round, frost-covered spectacles framed by bushy, white side-whiskers.

"I've come from Maitland to see the men."

"They're inside, sir, I'll tend to your horse."

The vivacious figure bounded from under the buffalo robe and marched towards the house. He knocked and the door was quickly opened by a young lady who directed him upstairs with a sweep of her hand.

The man looked up the dark stairs and could perceive a dim flicker of light on the walls. The air was heavy with the pungent odour of burning tallow and wet clothes. The stairs creaked tiredly as he made his way upwards. At the top was a landing illuminated by a guttering candle on a flimsy night table. A few wooden chairs lined the walls from which several wooden pegs projected holding overcoats. A burly man whose face was mostly obscured by wide mutton chops rose and approached, a smile breaking through his dark mane.

"Ziba ! We were afraid you weren't going to make it."

"Tom Hicks. It's good to see you again. The road was partially blocked at North Augusta but once I got through there, I made pretty good time."

Ziba hung up his coat, opened the case which he had been carrying and removed a collar of office which he draped over his shoulders. He nodded to Tom who knocked three times on the door.

"Who comes here?" called a voice from within.

"Right Worshipful Brother Ziba Phillips, Deputy Provincial Grand Master of the Province of Upper Canada," declared Tom

The door swung wide open and Ziba marched in. He entered a bare room with a row of wooden chairs containing about twelve men around the side walls. Three larger chairs centered the end of the room and in one corner sat a rickety desk supporting a brass candelabra. Flickering candles in wall brackets cast eerie shadows around the room. He proceeded to the altar and saluted the East.

"Sorry I'm late, Worshipful Brother Burritt, but the first week of March is not a time calculated to make travel easy or swift. In the interests of time please dispense with any formal greeting. I have been well received here many times in the past."

"You are excused and indeed most welcome, Right Worshipful Sir. Please join me in the East."

Ziba turned and proceeded to a chair beside George Burritt. "I bring a reply to your petition of February 8th, Worshipful Sir, and with your permission, I will read it."

George nodded his assent and with a flourish, Ziba produced a scroll of paper.

"To all and every Our Right Worshipful, Worshipful and Loving Brethren. I, Ziba M. Phillips, Provincial Deputy Grand Master of the Province of Upper Canada, acting under His Royal Highness, Prince Augustus, Frederick, Duke of Sussex, Earl of Inverness, Baron of Arklow, *etc., etc.*, Most Worshipful Grand Master of the United Grand Lodge of Free and Accepted Masons of England SEND GREETING:

'Know ye that by virtue of the Patent granted to me by the Most Worshipful Grand Master I have thought fit to grant dispensation to George Landon Burritt *et al.* to assemble and constitute a regular lodge and therein make Freemasons, according to the custom and usage of the ancient Craft within all ages.

'Given under my hand and seal at Brockville in the said province, this twenty-sixth day of February in the Year of Our Lord, 1840, A.L. 5840. Z. M. Phillips, P. D. G. M.

'Now, here I am ready to install your officers.'

Worshipful Master Burritt smiled broadly. "In that case, I shall call the lodge from labour to refreshment for the space of fifteen minutes as we prepare for the installation ceremony."

The brethren gathered round their distinguished visitor as he swirled the glass that had been pressed into his hand. "I know that most of you are aware that your Lodge, Rideau No. 25, has been in operation before. As a matter of fact, the original petition was presented by eleven other members and myself on the 18th of June 1814 to Most Worshipful Brother William Jarvis. Our petition was granted but it was May 22, 1815 before dispensation was granted for us to meet. We had been members of Harmony Lodge No. 24 in Edwardsburg at Johnstown, which had been founded in 1810 by a few of us military types. (I was Master there in 1814.) When so many members were transferred to the area around the Rideau, it was impossible to travel the forty miles to Lodge and be back the same day.

"I guess you know," said Ziba glancing at George, "that your uncle, Stephen Burritt, was the man I installed as Master that day."

"Yes," answered George, "He and his brother, Adoniram, were Loyalists who had fought with Rogers's Rangers. He went into the fur trade and after floating down the Rideau on a raft, chose our present spot as the site for a settlement. It was here that cousin Edmund became the first white child to be born on the Rideau."

"Right," affirmed Ziba, "Stephen's Senior Warden was Levi Forster, and his brother, Col. Daniel Burritt, your father, was Junior Warden. The original warrant was issued in June the next year (1816). The first meetings were here, on lot 6, of the first concession of Oxford. Stephen later sold this house to Abel Adams who is the only other man here tonight who was with me twenty-five years ago. Then we met over at John Chester's house across the river in Montague until September, 1822"

The men put down their glasses and filed back into the lodge room.

After the ceremony, Ziba addressed the meeting.

"Tonight, the following have been installed as officers of Rideau Lodge Number 25: Worshipful Master: George Landon Burritt; Elisha Collar, Senior Warden; Abel Adams, Junior Warden; Basil R. Church, Treasurer; Daniel Burritt Jr., Secretary; Eliah Hurd, Senior Deacon; M. Nickelson, Junior Deacon; and Tom Hicks, Tyler."

"It has been decided that the lodge will meet here at Brother Adams's on every Wednesday after the full of the moon. I know that all of you have demonstrated your loyalty to the Order and that you can be depended upon to fulfill your duties."

The brethren proceeded to gather up the furniture of the lodge and store it in a dark blue war chest which had been donated by Capt. David Burritt of the Grenville Militia. The pine box itself was about two and a half feet long by one foot, by one foot. In the smaller section were placed the seal, the ballot box, with its black and white beans, the Bible and some papers. The larger section contained the candlesticks, the gavels, the correspondence, the cable tow and the aprons. The aprons were of white linen, nineteen inches by fourteen inches with a flap of five inches. The entire apron and flap were edged with blue silk an inch wide, while the square and compasses, in the field of the apron were formed by half-inch ribbon of pale blue.

When the chest was securely shut up, Eliah Hurd and Luke Depencier hoisted it up through a trap door into the garret and stowed it safely in a dark corner.

While the trappings of the lodge were being stowed away, Richard Olmstead busied himself with inserting a stopcock into a small cask. Soon heady fumes filled the air as amber liquor splashed into the proffered glasses.

"Help me get these sawhorses set up for the table top," grunted Basil Church, "so that we can set the food on it." No sooner was this accomplished than through the door came Abel carrying a huge iron pot from which issued a myriad of aromas at once: sweet basil, thyme, pungent leeks, turnips, sage and the mouth watering scent of roast venison.

There was a general melee as chairs were hauled into place, more candles were lit, china and cutlery were spread around and huge mugs of dark ale were set at each place. The scraping of chairs faded into the scraping of knives on plates, the clacking of ladles, the munching of food and the contented quaffing of ale.

Elisha Collar, after pushing back his chair, directed a question to Ziba. "Why did you mention the idea of establishing our own Provincial Grand Lodge?"

Ziba smiled, "That is a story very dear to my heart. You must remember some of the history of our organization in Upper Canada. The first appointed Provincial Grand Master in March, 1792, was Right Worshipful Brother William Jarvis and it was he who granted the original warrant for Number 25. Unfortunately, he was so engaged in other activities that he was unable to devote the time to his Masonic duties as they required. Many lodges were unhappy but were unwilling to undermine his authority. When he died in 1817, and his deputy didn't notify

London, it became obvious that it was up to the individual lodges to organize a central body. As a result, eleven lodges sent delegates to Kingston on August 27, 1817 and under my presidency, nominated Roderick MacKay as Provincial Grand Master. We then sent a letter to England asking for confirmation of our actions. Our convention met in Kingston every year until 1822, and it was 1821 before we received a reply. That was to say that The Grand Lodge had no record of Jarvis's patent and that none of the Lodges of Upper Canada had been put on the Register."

"That must have come as a shock" exclaimed Elisha. "What happened next?"

"Well," answered Ziba, "Right Worshipful Brother Simon McGillivray was appointed by Grand Lodge to come to Canada to straighten things up. One of the things he did was to confirm the warrants including this one, after we had confirmed our allegiance to his Provincial Grand Lodge at York in 1824. Although Simon was able to solve many problems, he was active in Upper Canada for only two months in 1822, and two months in 1825. Since then his Deputy died last year, and I am told that Simon, himself, is at Death's door. That will leave me as the only authority in Upper Canada. I intend to summon delegates once again and petition Grand Lodge to establish a permanent and continual Provincial Grand Lodge in Canada West.

'Now, the hour is getting late and I know that you all have heavy work in the morning, so if I can avail myself of the fine facilities of Brother Olmstead's inn, perhaps we can call it a day."

All raised their glasses, "Happy to meet . . . Sorry to part . . . Happy to meet again."

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DDGM'S REPORT 1865

Excerpted from the Proceedings of the Tenth Annual Communication of the Grand Lodge of Canada

At the commencement of the year, the number of Lodges in the District was eleven, since which time a Dispensation has been applied for, and was granted in May last, for the establishment of a new Lodge at South Potton, County of Brome, under the name of Saint John's Lodge, which has been duly organized. A previous application presented in December, 1864, for a Dispensation for the establishment of a Lodge at the same place had been declined by the most worshipful Grand Master, the Worshipful Master then designated not being competent to confer the first three degrees in masonry, in the manner recognised by the Grand Lodge of Canada. Since that time W. Brother D. A. Manson, the present W. M. has taken great pains to qualify himself for the office, and fully satisfied me of this ability to fill it, and the Lodge has commenced work with very favourable prospects of success.

I regret that from my professional engagements, and other unforeseen circumstances, I have not been able to visit the whole of the Lodges with the District, as I wished and intended to have done; the extent of the District, and the want of the means of rapid communication by Railway throughout a large portion of it, render it difficult for any one to give that personal attention to the Lodges, which it is desirable that a District Deputy Grand Master should do, unless at a loss of time which few are able to afford.

I am happy however to report that the Lodges within the District are generally in a prosperous condition, and I believe with one exception only are working according to the ritual establish by Grand Lodge.

The resolution adopted by Grand Lodge at its last Communication, that the Annual Communication of Grand Lodge be held every third year in Canada East, has given general satisfaction as being a fair settlement of a question upon which some discussion has arisen, and will, I doubt not, prove beneficial to the interests of the craft in both sections of the Province. It appears to me that it would be an additional improvement if the places for holding the meeting of Grand Lodge were permanently fixed, instead of being left, as at present to the chances of an annual vote.

The whole nevertheless respectfully submitted.

G. W. Borlase, DDGM, Eastern Townships District, 1865

FROM THE EAST

By W. Bro. Dale Graham, F.C.F., W.M. of North Star Lodge No. 322, Owen Sound, Grey District

Take heed upon what you enter. We are given a warning before we step into a lodge that is just, perfect and regular. Not a welcome, not an introduction, not encouragement but a stern warning to a candidate who is unable to comprehend fully what is happening around him. What becomes of us after that moment is intended to influence our lives, to change us - to make a good man better. This mountain is steep. The more we learn the more we become aware of how little we truly understand. Maybe the warning is meant to tell us that we will find Masonry a very daunting experience if we didn't pay attention. But that assumes we all experience things in the same way and we know that isn't so.

Our lodge rooms are the sanctuary, the place where we learn about history and philosophy through symbols; to think before we speak; to consider others before we act; to be comfortable being equal. Or, the warning at the door may a caution about the many choices we will bring upon ourselves if we step inside. What choices? Upon entering, we begin an awakening of our senses, being supported by others who began as we all do. As time passes, our own Masonic histories will reveal whether we become the builder who uses his tools and materials wisely.

Then, when we are raised to the sublime degree, the final charge points out the characteristics of a Master Mason; thoughtful, unassuming, quiet, self aware, all the attributes of leadership and a good life. Changes. We must have believed that we needed to change, that we needed help and the favourable impression preconceived of the order was the type of influence that would make us better people. That message sits in front of us every time we look at the ashlar; side by side; one rough, one perfect. The rough surface needing work, a lot of work, repeated and indefatigable effort to become perfect. Our work as Masons never ends. But that's our purpose here; to be at labour.

It is a solitary job to become a version of the perfect stone, but it is a job that builds character. Aristotle was asked one day: "what is the most difficult task for

man?” He said, “Silence” - keeping a secret was the hardest. We all remember that Pythagoras held his students in silence when they first came to study in his college. You and I, looking to the East, are a variation on that same theme. Wearing the apron, means we have accepted the terms of a lifetime of work and learning. The two stones rest openly to remind us, in case we ever forget, that the goal of perfection requires unending effort. It is a question of setting ourselves to the task. But, we are Masons. The task is already begun. *Tace.*

LEAVE A TRAIL

By R.W. Bro. Charles A. Woods, District Deputy Grand Master of Toronto West

Since the beginning of time, men looked to the heavens with awe, seeking meaning for their existence in the behaviour of the sun, the moon and stars. The wise among them observed seasonal and natural phenomena and tried to predict the future and order their lives. Far-seeing kings and chieftains employed them to help govern their people. Stonehenge, Aztec Temples and Egyptian pyramids are physical reminders of those times - symbols of mystical thought and beliefs that conveyed power to the knowledgeable. Power over empires - power over one's own destiny.

In antiquity, while knowledge of symbols and their meaning was usually reserved for but a privileged few, centuries ago, Masons had already accumulated a treasure trove of valuable symbolic and practical knowledge thereby enabling them to command respect and their livelihoods from society.

In today's hectic world of instant communication, we are so burdened with information, newsflashes, ads, trivia and so on that actually distracts us from the important issues of life and takes its inevitable toll on our sanity, health and relationships. Unless we make the time, there is no quiet time, no “down time” to relax and “smell the roses”!! Stress related illness and family breakdowns are often the result!

In this world, symbols have been cheapened as logos, witticism is mistaken for wisdom and ever prevalent political correctness is confused with basic good manners. Discerning the difference is not easy and, subsequently, the power and mystery of symbolism in our lives is greatly diminished, if not lost entirely!

In days long gone by, a man grew up in a hamlet, married the girl next door, raised

his family, grew old and died without ever traveling more than a few miles from his home. There was a sense of comforting community and belonging that promoted good morals, ethics, values, and proper behaviour because if one didn't conform, he would be shunned and that could be fatal! Today, for most of us, that cozy sense of community, belonging and security is but a fond memory and in the anonymous communities we live in, we often don't even know our neighbours' names, let alone anything about their lives!

Robert Blye, in his book "Iron John", describes societal change from the era when boys apprenticed to their fathers and, in doing so, learned not only their father's trade, but learned to work and socialize with other men of all ages thus becoming more mature, more responsible and stronger men.

What role models do young men have today? Presidents with scandalous behaviour in the Oval office, big business executives ripping off the investing public, hockey players airing their marital problems again, Olympic athletes on steroids, Tour de France champions doping their blood, and politicians making promises they will never keep? This lack of heroes leads to confusion, indecisiveness, frustration, and hopelessness in our adolescent men! Many young men often don't even know what their fathers do for a living, let alone apprentice to them or their values and beliefs.

I believe the time is ripe for our Fraternity to help this society by mentoring men of all ages, especially the younger men, by sharing those well-tried values and beliefs that we cherish as Masons.

The unthinking "political-correctness" faction along with an environment of comfortable ignorance, prevalent in our society, enables those who would denigrate Masonry as a self-serving men's club with questionable practices and secrets that must, obviously, be evil, whereas only a generation ago, Masonry was regarded as one of the very pillars of any community!!

What caused this change? Well, my brethren, perhaps we are partly to blame for the public's view of Masonry because of our silence. We rarely discuss Masonry to any extent with our families, friends, business or social acquaintances. We don't even make the effort to share the beliefs and values inherent in our rich symbolism even though we have absolutely nothing to be ashamed of! Sometimes we passively allow this to happen through laziness or ignorance by not actively studying the history and symbolism of our Craft. Why do we not manifest our pride openly in all that we do - not just in Lodge Ritual, but in our daily behaviour

in the world-at-large? Why do we not brag about the good works done by our Foundation, the individual lodges, and our brethren in their communities?

Well, let us use some of that “modern communication”! How many of us carry the pamphlet “What is Freemasonry?”, or have practiced a two or three minute explanation of what Masonry is all about?

Why not have annual open houses? We claim that we take good men and make them better - that we transform the rough ashlar into the perfect ashlar. We don't claim to make “perfect” men - that onerous duty is best left to the Great Architect - we just take good men and make them grow stronger, more confident and they become better husbands, sons, fathers, and brothers.

Strong, confident men don't beat up other people - only weak, angry men with poor self esteem do that - especially to defenseless women and children.

I feel that, in choosing to support shelters for battered and abused women and children this year, as my District fundraiser, there is a beautiful synergy between encouraging good men with strong moral and social values to support and help unfortunate women and children who probably have rather jaded opinions of men in general. Hopefully, we can help to change those jaded opinions of children who will grow up to become influential members of society. I hope and trust that I can count on your support and generosity in this endeavour.

When I studied at the McGill University Faculty of Dentistry, Professor John Stamm, in a course on Ethics, asked us to define professionalism. We found that professionalism is: (1) controlling knowledge of the tools of your trade and (2) doing your very best work even when no one is looking over your shoulder.

I think this definition very aptly applies to our Craft since we certainly control our tools of the trade, our symbols, rituals, initiations, degrees, *etc.*. But do we act as true Masons when fellow Masons are not watching? Do we behave and act as if the “all seeing eye” is watching when we are behind the wheel in rush hour, at social events, or dealing with our neighbour or fellow employees?

None of us are perfect, but do we truly expect others to look at us and say “He's a gentleman! He's a good man! He's a Mason!?” If not, we might just ask ourselves - “how is my ashlar doing today?” and if improvement is warranted then we should get off our ashlar and get working on them!!

In conclusion, I'd like to share with you something that a young Mason from one of our lodges said to me at my election as DDGM. He said, "when I'm with Masons, I feel that I am becoming the man I want to be". Eloquent and touching in its simplicity, yes! There's another story about a Mason and his wife returning home from a BBQ and she asked him "do only good men join Masonry or does Masonry make men good?"

Remember Freemasonry is what Freemasons are! I feel that the future for Freemasonry is bright in Toronto West if we all, as brothers, work together daily to better ourselves and our beloved Craft!

My brethren, "DO NOT FOLLOW WHERE THE PATH MAY LEAD - GO INSTEAD WHERE THERE IS NO PATH AND LEAVE A TRAIL"

FREEMASONRY AND THE CHURCH - THE SKIT - ACT II

Act II was written by W. Bro. David Cook and edited by W. Bro. George Kough of Frederick Lodge No. 217, Wilson District South, as an addition to the Skit published in The Newsletter, Vol. 21 No. 1.

You may recall that in **Act I** you witnessed Pastor Roy questioning Kevin who was one his Parishioners, regarding some concerns he had about him being a Mason. Kevin answered all his questions and appeared to have eliminated many of his concerns, hence they agreed to meet in the vestibule after the morning service, to continue their discussion.

Setting: after all the congregation had retired, Pastor Roy (*italics*) and Kevin the Parishioner (**bold**) do in fact meet in the vestibule. They decide to grab a soup and sandwich at Tim Horton's and bring it to the Masonic Lodge, so that Kevin can give the Reverend a first hand tour of the lodge. They enter the lodge and Kevin begins to explain how the lodge works, and what the Masons do there.

Act II

(They both enter the lodge room and Kevin begins:)

K: Well Pastor Roy, I'm very proud to say that this is where we hold our Masonic meetings, on the second Saturday of every month. The WM sits here (*pointing to the chair in the east*) and he runs the lodge. The first principal officer under the WM is the SW and he sits there (*pointing to the chair in the west*). He assists the WM in running the lodge. The second principal officer is

the JW and he sits over there (*pointing to the chair in the south*) and in addition to assisting the WM he is also in charge of preparing the lunch and cleaning up the kitchen, after the meeting. There are several other assistant officers in the in these other chairs, (*pointing around the room*) who help put on the degrees.

P: Kevin, you referred to the ruler of the lodge as the Worshipful Master, does that mean you Worship him as you would worship God?

K: No. Becoming a WM is a very great privilege and he certainly is highly respected and honoured by the members of the lodge, but we definitely do not worship him. The title of Worshipful is very similar to the title of Honourable and it dates back many centuries.

P: I presume this is the altar?

K: Yes it most certainly is our altar, and you'll notice our Bible resting on it. All Christians are obligated on this holy book. We call it the VOTSL, because depending on what part of the world you are in, they would have their book of faith resting on their altar.

P: I noticed the symbols of the Square and Compasses and your lodge name engraved on the cover, is it a special Bible designed exclusively for Masonry?

K: No, it is a normal King James Version of the Bible, and the symbols are only there to show that it is a prized possession our Masonic lodge. I might add that the lodge cannot hold a sanctioned meeting or confer any degrees, unless the VOTSL is opened. Every month when the lodge is opened, the Chaplain, who sits in here (*he points to the chair in the north*), is responsible for opening the VOTSL to the correct passage for each degree.

P: You mentioned that the Chaplain sits here; does the Chaplain have to be a Minister?

K: It is not necessary for the Chaplain to be a Minister, but he must be a highly respected Mason and like all Masons he must have faith in the GAOTU. However, for the past few years our Chaplain happens to be the Reverend George M. Kilty. Just as a point of interest, we have two other men of the cloth in our membership, namely Rev. George Burns, and Rev. E.C. Currie.

P: Well, I didn't realize that three of my colleagues were all Masons, I shall have to discuss this matter with them the next time we cross paths.

(Kevin directs Pastor Roy's attention toward the second door of the lodge and says...)

K: When the candidate comes in for his degree, he enters the lodge through this door and kneels on this cushion, while the Chaplain asks that the blessings of Heaven to be invoked upon our proceedings.

P: Am I given to understand that the Chaplain gives a prayer prior to each degree?

K: Yes indeed the Chaplain gives the prayer for each candidate, prior to each degree and he also asks the blessing before we have our lunch. In fact it would be improper to do either of those without asking for God's blessings.

P: Well Kevin! I must say that I'm very impressed by what I have seen so far, and you seem very proud to talk about Masonry.

K: Yes I am and I guess there is lots more I could tell you about Masonry, but I don't want to take up too much of your time, however if you have any questions I'd be glad to answer them.

P: I have noticed several symbols all around the lodge which I don't quite understand, however there are two which really caught my attention. Why do you have a letter "G" hanging above the altar and what is the purpose of this ladder laying beside the altar?

K: The letter "G" which hangs above the altar represents God, the GAOTU, to whom we must all submit and whom we ought humbly to adore. It hangs in the centre of the lodge to constantly remind us that God should always be in the center of a Mason's life. The ladder you noticed beside the altar is symbolic of the ladder in Scripture, which you are familiar with, called Jacob's ladder, and it rests on the Bible to form a union between heaven and earth. You will notice that there are three special rungs in this ladder, they represent Faith, Hope and Charity. Faith in the GAOTU, Hope in Salvation and Charity toward all mankind.

(They start to walk toward the door, as Kevin concludes with...)

K: Well Pastor Roy, I hope you have enjoyed my little tour and I that I haven't bored you too much. That is about all I can think of at this time, and beside our soup is getting cold. If you every desire to know more about Masonry, please don't hesitate to ask.

(As they approach the door Pastor Roy remarks...)

P: Actually I wasn't bored at all, and I have learned a lot, in fact all of my questions and concerns as a Minister of the Gospel have been put to rest. The only question I have at the moment is. How does a man become a Mason?

The End

The WM offered the following piece of actual history, which was revealed during the skit:

I would like to point out that during the skit they mentioned three Ministers who were members of the Lodge. Let me assure you that this was not coincidental. According to the records of Frederick Lodge #217, in the year 1904, the lodge had a total of 60 members, three of which were listed as Reverend Brothers; The Chaplain that year was Rev. George M. Kilty, who joined the lodge in 1901. Then there was the Rev. George Burns, who joined in 1877, and finally the Rev. E.C. Currie who also joined the lodge in 1901.

THE RITUAL AS A TRAINING DOCUMENT

Given by R.W. Bro. Garnet E. Schenk, DDGM of Muskoka-Parry Sound District at Granite Lodge No. 352, Parry Sound on April 18, 2007

The Ritual is one of the traditional resource documents for Masonic education. Masonic education has the task of imparting the truths contained in the Ritual with a particular focus on teaching a Masonic way of life and building character.

The word "ritual" comes from the Latin word *ritualis* meaning a ceremonial form. Within the ceremonial forms of the Ritual there is expressed a continuity of ideas. The ideas that are contained therein are not taught as newly discovered subjects but are there to reinforce the rational order of the good and the humane. Good ritual work gives us the opportunity to 'affect our hearer'. Delivery of the Ritual is

one of the most important parts of the ceremony; it is a catalyst for our Knowledge of Freemasonry. The greatest problem in understanding ritual is the failure to educate the members in the understanding, the use and the application of the Ritual and its lessons. The Ritual has been written for speaking not for reading. There are two great dangers: regarding ritual as routine memory work, the other being overly dramatic. We must penetrate through the veil to grasp the lessons of the Ritual for they come from within the heart as a ray of light from the morning sun.

The purpose of the Ritual:

1. It is a continuity of ideas that strengthens the fundamental principles of the Order.
2. It illustrates in drama the life of a Mason – youth, manhood and old age.
3. It is the guardian of tradition.
4. It teaches men to live uprightly and do good in the community.
5. It reminds us of the solemn duty to set the Craft to Work
6. It is the Foundation of the Craft.

The Ritual as a Training Document

Close and careful examination shows that the Ritual properly understood and applied is an effective training document. It provides the framework for communicating the genuine tenets, principles and philosophy of the Order. It starts at a lower level and moves upwards in three distinct steps

The first step is intended to clear the mind of all worldly influences. It is intended to prepare the candidate to seek the principles of moral truth without the interference from the outside world. He is told that he is the foundation stone upon which he can build a personal and satisfying character. It is the step that prepares him to see the world and his role in it from a new perspective.

The second step leads the candidate to use his intellectual faculties to discover the truth and find a path to God.

The third step teaches him an awareness of our ultimate destiny.

The Ritual as a teaching document starts with the basic information and moves on

to the more complicated teaching. The basic teaching provides the framework that is needed to comprehend the whole, a beautiful system of morality veiled in allegory and illustrated by symbols.

The Ritual teaches us to open the mind to comprehend the moral, ethical and intellectual absolutes that are there to guide us on the journey of life. If we look at the meaning of the word “apprentice” we find that it comes from the Latin word *apprendre* “to grasp, to master a thing” hence to learn or become a learner.

The word entered apprentice implies that there is something for him to master. We as brethren lead him to the door of knowledge at his initiation but as an apprentice he must open that door of knowledge for himself. The Ritual is also a teaching document from the perspective that it is the duty of every Mason to assist the new candidate in his unsteady steps toward greater knowledge. It is not just a duty to teach but it also an implied duty to encourage the new brother toward lifelong Masonic learning.

The benefits of knowing and understanding the Ritual:

1. What the Ritual teaches is shown to be fundamental to society.
2. It helps us find the sacred in the ordinary things of life.
3. Success and achievement in Masonic life is not a destination but a continuous journey.
4. The Ritual is a learning experience in the moral and intellectual areas of life.
5. It lays out a continuous journey for improvement and growth.
6. It is a path toward greater moral and spiritual understanding.
7. It helps the Mason take up the philosophic working tools of the Craft.
8. Each time the Ritual is communicated effectively it inspires every Mason to renew their dedication to the lofty ideals presented in the ceremonies.

Some Final Thoughts

- Truth may be taught without ritual, but truth taught by ritual is always taught as the original teachers desired and makes a lasting impression upon the mind of the learner.
- A ritual which becomes sacrosanct in human belief tends to keep it uncontaminated by “modern” ideas.
- “Ritual is a dramatization of belief, hope and spiritual dream. It assists imagination by giving form to what otherwise would remain formless, presenting vivid mental images which lend a reality-feeling to what is often abstract and unreal. It is picture philosophy, truth visualized, at once expressing and confirming the faiths and visions of the mind.” (Dr. Joseph Fort Newton)
- The Ritual contains the story and the brethren tell it. Let us show our light to the brethren.
- The Ritual enables each of us to make a daily advancement in Masonic knowledge.
- The ritualist should remember that he is a Master of the Craft to his apprentice.
- Ritual is a set of actions performed mainly for symbolic value, prescribed by our traditions.

References: Penetrating the Veil by David C. Bradley; Give Them Proper Instruction by W. Bro. Alphonse Cerza; Masonic Service Assn. Publication; Dr. Joseph Fort Newton

THE LAST CONFEDERATE FUNERAL

From a speech given by R. W. Bro. Colin Heap, District Education Chairman, at Waterloo District's annual Military Table Lodge, Feb. 10, 2007

At the battle of Shiloh, in Tennessee in 1862, the Union and the Confederacy suffered 23,000 casualties in two days. Three very distinguished men came through almost unscathed. On the Union side, Major General Lew Wallace. In the thick of the battle, he misinterprets a vague order from his commander and turns his entire division in the wrong direction. He is lost for several hours. He is reprimanded, but keeps his command. When there is a public outcry over the

terrible casualties, someone has to take the responsibility. Blame always rolls downhill and it stopped at the feet of General Wallace. It is a cloud over his entire life, but doesn't stop him from being appointed Governor of New Mexico, U.S. ambassador to the Ottoman Empire, and writing the most successful novel of the 19th century - 'Ben-Hur.'

A 21 year old Welsh immigrant and Confederate volunteer is captured by the Union side and imprisoned. He is released when he agrees to fight for the North. His name is Henry Morton Stanley. Nine years later, as a journalist sent to Africa by the New York Herald Tribune, he finds a missing Scots missionary and utters the famous line, "Dr. Livingstone, I presume." He becomes the most famous and controversial African explorer of his time.

The third man had to wait longer for fame and recognition, 140 years to be exact. Private George F. Dixon, 23rd Alabama volunteers, almost didn't make it. Shot in the hip, he would certainly have died if the ball hadn't been deflected by a \$20 gold double eagle given to him by his fiancée, Queen Bennett. He had the coin engraved:

'Shiloh-April 6th 1862-my life preserver-GFD.'

An appropriate inscription, as after he was invalided out of the army with a permanent limp, he joined the Confederate navy. An engineer by profession, he convalesced working in a machine shop in Mobile, where he met Horace L. Hunley and James McClintock, who were developing a new form of warfare, the submarine. Financed by the CSA, they had already built a prototype called the 'American Diver,' with a hand cranked propulsion system. Too slow to be practical, and unsuccessful in sinking any U.S. blockade warships, it sank in Mobile Bay and was not recovered.

When people think of the Civil War, they usually think of it as a land war. The naval aspect of it is rarely discussed. Yet the Confederate coast from Delaware to Florida was blockaded by Union warships in an attempt to deprive the South of all the materials they required to fight. The Confederates had over 100 warships of various kinds, most of them built and purchased in Glasgow and Liverpool. There was also a private fleet of 60 'blockade runners' owned by a man called George Trenholm, which carried supplies to the southern states. Trenholm is the model for the character Rhett Butler in 'Gone with the Wind.' He is the only billionaire to come out of the South and becomes the Treasurer of the Confederacy. When all the government gold and precious jewels disappear after the war, Trenholm is blamed. He also figures in this story.

Together, Dixon, Hunley and McClintock built and launched the 'CSS Hunley', 39' long, 4' high-4' wide-7 1/2 tons-operated by a hand cranked propeller at 4 knots by a crew of eight. On the bow was mounted a 22' harpoon spar holding 90 lbs of explosives. Detonation was by an electrical charge from a battery. This was new science - never done before.

On February 17th 1864, in an attempt to break the Union blockade of the south coast, the Hunley, piloted by Dixon, attacked and sank a 200'-1800 ton warship, the USS 'Housatonic', 4 miles out in Charleston harbour. The sub did not survive the attack. Damaged by the blast, it sank to the bottom with Dixon and the crew. The 'Hunley' earned its place in history as the first submarine to sink a ship in wartime.

It remained untouched and forgotten amongst all the other wreckage, until its location was discovered in 1970 by pioneer underwater archeologist, Dr. Lee Spence, who at the time was on the trail of Trenholm's missing fortune. His efforts to salvage and donate the vessel to the State were to no avail. He ran into a wall of red tape trying to get permits and licenses. In 1995 the location was confirmed again by Clive Cussler, author of 'Raise the Titanic.' finally, in 2000, the State relented, recognised Spence as the discoverer and authorised the vessel salvaged after Spence agreed to donate it to South Carolina. Its value - \$20,000,000.

The Hunley was eventually raised on August 8th 2000, encrusted with rust, seashells and sand particles. Present at the ceremony was the great-granddaughter of Queen Bennett.

The sub presently lies in a specially designed tank of water, using electrolysis to remove all the rust and salts from the hull. This will take between five and ten years, after which it will be placed in a museum. This is a major project.

The task of identifying the crew reads like an episode of CSI. The names of the seven crewmen were a mystery. What was known was that four were American and four were European. Forensics separated them by the chemical signatures of their teeth and bones. Four of them had eaten a lot of corn, an American diet, while the remainder ate wheat and rye, mainly European. Civil War records and DNA did the rest. An extensive search is on for photographs so forensic scientists can reconstruct their faces. Only one photograph of Dixon exists.

In 2002, while sifting through the sediment inside the submarine a researcher

found a coin, a misshapen \$20 gold piece minted in 1860. The inscription was still legible:

‘Shiloh-April 6th 1862- my life preserver-GFD’

The Dixon coin, as it is now known to collectors, is the most valuable gold piece in the United States.

All this activity takes money and several organisations became involved - the Confederate Heritage Trust - the Sons of Confederate Veterans -and the Masonic Research Society of South Carolina. This name does not give them enough credit.

They are Masonic detectives. Reading their report, you realise the value they place on their state and grand lodge history, and you wonder if they feel the war is not really over.

To quote their chairman, “Abraham Lincoln is not a particular hero of mine, but he did say something I like.-’ we can’t know who we are unless we know from whence we came.’ the highlight of their 2006 report confirmed a belief he had held, that Dixon was a freemason. The society found an entry in a register from Union chapter No. 3, Royal Arch Masons, Charleston, S.C. dated November 20th 1863. Two visitors attended that evening. One signed his name George Dixon. Some might ask if he was the only George Dixon in South Carolina. The second signature confirmed his identity, James McClintock, co-inventor of the Hunley. Adding to the great value of the register was the signature of the Presider, or First Principal of the meeting, Albert G. Mackey.

In April 2004 Dixon’s remains and those of the crew were all interred in Charleston’s Magnolia cemetery, the final act of an incident which occurred long ago, involving only eight men, most of whom were unknown.

Just an historical footnote? What would be the public interest?

The service was attended by 10,000 Civil War re-enactors in full Civil War regalia, supported by a crowd of 35,000 who paid their last respects.

There is a story attributed to Napoleon, who was being asked to employ a certain general. He heard about his qualifications and the honours he had received and then he interrupted, “Never mind about that! Is he lucky?” He knew that the difference between victory or defeat in a situation of chaos could turn on a moment of simple chance.

George F. Dixon was certainly lucky. Without that \$20 gold coin he would be in an unknown and unvisited grave instead of earning a place in military history, civil honours from his own State, an entry in the history of the Grand Lodge of South Carolina and the last funeral accorded to a Confederate soldier of the Civil War.

THE TWENTY-FOUR INCH GAUGE

By R.W. Bro. Gordon J. Forbes, PDDGM of Toronto District 6. Dedicated to The Rising Sun Lodge in memory of a true friend and brother, Bro. Max Deane, who was called to a better life before he could complete his allotted task here on earth.

As you are aware from The Work, the twenty-four inch gauge is the first implement put into the hands of the Mason. The Entered Apprentice is reminded that as it is divided into twenty-four parts it recalls to our minds the division of the day into twenty-four hours, and directs us to apportion them to their proper objects, namely Prayer, Labour, Refreshment, and Sleep.

If you think carefully about this, the twenty-four inch gauge is really an allegory for organizing and planning one's time effectively, better illustrated today by the day-timer or calendar. But this tool also reminds us of our obligations to God, our family, our employer, our community, and ourselves and directs us to allocate an appropriate amount of time to each. The point is that we must regulate our activities so that none of these proper objects are neglected. Not only do we need to perform good deeds, we need to nourish our minds, bodies, and spirits to be able to continue this good work and contribute to the happiness of our fellow creatures.

Later in his Masonic career the candidate learns that there are also priorities associated with the apportionment of his time. Notwithstanding his obligations to God, he learns that if he is physically able to do so, he must attend to his Masonic duties, pleading thereto no excuse save the pressing emergencies of his public or private avocations. Our Grand Master has impressed upon us that the interests of our families and employers come first and should not suffer as a consequence of our Masonic activities. Remember the twenty-four inch gauge and gauge yourself accordingly. Be careful not to spread yourself too thinly and ensure that you apportion an appropriate amount of time to God, your family, your employer, and the Craft.

WOMEN IN MASONRY

Given by R. W. Bro. Terrance J. Murphy, DDGM of Bruce District at Aldworth Lodge No. 235, Paisley on March 8, 2007

Although the Ancient Charges forbid the admission or initiation of women into the Order of Free and Accepted Masons, there are known instances where as the result of accident or sometimes design the rule has been broken and women have been duly initiated.

I would direct your attention to the South wall to a portrait of the most prominent instance; that of the Hon. Elizabeth St. Leger, or, as she afterwards became, by marriage, the Hon. Mrs. Aldworth, who is referred to sometimes, though erroneously, as the "ONLY WOMAN who ever obtained the honour of initiation into the sublime mysteries of Freemasonry."

The Hon. Elizabeth St. Leger was a daughter of the first Viscount Doneraile, a resident of Cork. Her father was a very zealous Freemason and, as was the custom in his time -- the early part of the eighteenth century - held an occasional lodge in his own house, when he was assisted by members of his own family and any brethren in the immediate neighbourhood and visitors to Doneraile House. This lodge was duly warranted and held the number 150 on the Register of the Grand Lodge of Ireland.

The story runs that one evening previous to the initiation of a gentleman named Coppinger, Miss St. Leger hid herself in the room adjoining the one used as a lodge room. This room was at that time undergoing some alterations and Miss St. Leger is said to have removed a brick from the partition with her scissors and through this hole, witnessed the ceremony of initiation. What she saw appears to have disturbed her so thoroughly that she at once determined upon making her escape, but failed to elude the vigilance of the Tyler, who, armed with a drawn sword stood barring her exit. Her shrieks alarmed the members of the lodge, who came rushing to the spot, when they learned that she had witnessed the whole of the ceremony which had just been enacted. After a considerable discussion and yielding to the entreaties of her brother it was decided to admit her into the Order and she was duly initiated, and, in course of time, became the Master of the lodge.

These are the particulars of the initiation of Elizabeth St. Ledger (later Elizabeth Aldworth) as a Speculative Mason in 1712, before the Grand Lodge was created and put a stop to female participation in the Craft. When she died she was

accorded the honour of a Masonic burial. I would also note that her direct descendent, Alicia St. Leger Aldworth, joined the mixed gender order of Co-Masonry in 1918.

In 1693 in the York Manuscript No. 4 belonging to the Grand Lodge of York, relates how when an Apprentice is to be admitted the “elders taking the Booke, he or shee that is to be made Mason shall lay their hands thereon, and the charge shall be given.” Now I have to tell you, that many researchers have tried to pretend that the “shee” is merely a misprint for “they”, but examination by many learned brethren indeed conclude the word is indeed “she,” without any question.

To the majority of Freemasons today, the concept of women becoming Masons is, for all intents and purposes, not allowed. This is not because of some sexist feeling or because they feel women are incapable of understanding and appreciating the moral and spiritual lessons that Freemasonry can impart. It is because, simply, in their obligation they have sworn not to be present at the making of a woman a Mason. This is, as stated by their Grand Lodge, one of the “Landmarks of Freemasonry” and is deemed unchangeable.

It would be a surprise to most Masons that there is in fact several WOMEN ONLY Masonic Grand Lodges in the World. These are not part of the other Masonic bodies recognized by our Grand Lodge; that is the Order of the Eastern Star, Job’s Daughters, Rainbow Girls, Daughters of the Nile, Ladies of the Oriental Shrine.

But my Brethren since we are constantly reminded of the symbolism and allegory in Masonry, I would point out to you that the four cardinal virtues; temperance, fortitude, prudence and justice followed by the three theological virtues; faith, hope and charity have ever been referred to with female representations.

From the ancient Greeks and Romans through to the present day they may be represented as having female values.

I leave you with this thought my brethren, perhaps at the beginnings of Freemasonry occurring at a time of the enlightenment and new liberalism in Europe was admonishing us to always remember these female virtues in our daily lives and the inclusion in our ritual somehow gave them legitimacy in our eyes.

FROM OPERATIVE MASONRY TO SPECULATIVE MASONRY: WHY WAS THERE A CONNECTION?

Given by R. W. Bro. Eduardo J. Cordero, DDGM of Hamilton District "C" at Corinthian Lodge No. 513 on January 25, 2007

Brethren, this evening I am going to elaborate on an often mentioned, but rarely explained topic. That topic is how the connections of Operative and Speculative Masons came to be. This connection, after all, gave origin to our present fraternity of Freemasonry. Some Masonic historians have said that the connection is because of Geometry; the rules of geometry applied to a philosophy of life. They even go as far as to believe that the letter "G" in the centre of a Lodge room stands for "geometry" or "Geometrician". Others have said it is because the Working Tools, allegorical symbols to teach a philosophy concerning the nature of the Creator, the origins of the universe, and humanity's universal destiny.

Historically we learned that long ago, operative Guilds of various Crafts faced a decrease in appeal and membership. No longer were castles and cathedrals being built of stone. These Guilds found it necessary to accept unskilled members into their ranks. In many cases these men were learned men, business men, professors, chemists, artists, theologians, and to top it all up, it was proper and convenient for the nobility to join the Craft.

We know Speculative Masonry became public in England in 1717, but that it had been practiced in secret for many years before then. Records indicate the term "Speculative Masonry" was first used in England as far back as 1157. (*Jasper Ridley*)

Hand shakes and passwords as secret signs of recognition can be traced back as far as 1550. During the building of cathedrals in Europe in the sixteenth century there was even a designated officer, known as the Tyler, who was placed outside the door of the shop in the construction site. His duty was to keep the door to the shop closed to "cowans", a Scottish word meaning "unskilled labourer". Common sense shows us that this emphasis on secrecy may well have been related to the need to operate a "closed shop", in order to maintain a high standard of workmanship, and to prevent outsiders from entering the trade and competing for business.

If that is the case, why would Operative Masons later come to accept Speculative Masons? Why would they later attract each other? What force would keep them

together?

To help us answer this question we need to understand the period in time. A number of Masonic historians, whose work was researched in preparation for this lecture, take us back to the times of the Roman Empire. This was a period during which stone masonry reached a level of high splendour and complexity. One prominent Roman architect of the period, Marcus Vitruvius Pollio, was the first to draw together the various architectural styles in the orders of Doric, Ionic and Corinthian. Pollio believed that architecture could best represent the qualities of the deity to whom it was dedicated and really bring them to life for the benefit of the worshiper. Of course, it would be unwise to assume that every stonemason working on the religious and administrative buildings of the Roman Empire was a scholar of ancient knowledge and mysterious rites. However, it is proper to assume that there was a core of well educated architects with interest in philosophy, religion and classical concepts of psychology who followed Pollio's teachings. Well, why not? We know that centuries later, for example, Michelangelo carved his *David* (March 6, 1475 – February 18, 1564), to the famous Divine Proportion of 1:0.618. It is called "The Divine Proportion" because it is a proportion found through out the entire natural world including the human body. This fascination with the core of secret teachings, preserved by schools of classical mysteries, combined with man's preoccupation and desire to use architecture as a means to acknowledge God, found its way to England with the Roman architects who arrived on the island after the Roman Empire invasion in the first century CE. Years later, when the Empire collapsed and Rome withdrew from England, this tradition continued to exist. Secret knowledge continued to be passed on by word of mouth among like-minded individuals allegorically using architectural concepts and architectural tools.

Unfortunately, the period which followed the fall of the Roman Empire and its great architecture became known as the "dark ages". For several centuries, there were almost no stone buildings built by the Saxons, who used wood and thatch as the most popular building materials. Architecture, and stonemasonry, in particular, became declining crafts. A resurgence of these crafts did not appear until as early as the 11th century, when the great cathedrals, castles and temples of Europe began to be built of stone.

Once again, architecture, building tools, and Masonic symbols began to be used by men as a means to help them understand the deity. For instance, let us look at some of the Masonic symbols which were used to teach us about harmony in our lives. We can take the Working Tools for example, which are explained to us in the various degrees:

The level symbolizes balance by reminding us to be level in our actions. The plumb symbolizes balance by teaching us to walk as just and proper citizens and to be straight and upright in our actions.

The square symbolizes virtue or morality, the balance of good and evil in our lives.

The compasses symbolize morality which contains evil while promoting good.

The apron symbolizes innocence.

The 24-inch gauge symbolizes the balancing act Masons must achieve for a fruitful life by dividing the daily twenty-four hours into eight hours of work, eight hours of divine contemplation, and eight hours of rest.

In order to understand how something as seemingly uninspiring to our modern minds as the building trade became part of a set of secret and heretical teachings, we need to take a look at the function of public building to the pre-modern mind. In an age of widespread illiteracy, ideas about the nature of the universe were incorporated into the fabric of Gothic and Romanesque cathedrals. In many ways man was believed to have been made according to the same principles as the Universe and this level of existence was mapped in the way the cathedral was laid out.

Thus, sacred buildings could be read even by the peasantry in ways that are almost completely lost to us modern men. To go still further back in time, the stonemasons working on the temples of classical Greece and ancient Rome, and even the architects of the pyramids of ancient Egypt could have been very comfortable with the use of sacred geometry, whereby principals of ratio and harmony were so beautiful and universal in their application as to appear divine, and inspire both devotion and awe. This knowledge of Geometry was more widely known by many in the Ancient World than it is today to modern man.

Masonic ritual, if examined closely, transcends Christian and Jewish thought and is inclusive of all religions, past and present. It is founded on the belief of a Living God and in the belief that man's divine spirit has the ability to "bind back" to his Creator. If we look at Freemasonry in this light, we should be able, by careful contemplation, to realize our divine mission while in human form.

Finally my Brethren, if Freemasonry does nothing else, it will continue to shape

world events as it has in the past by bringing together men of different races, creeds, and nationalities under the canopy of the Masonic teachings of brotherly love, relief, and truth. In this one act, as in the union of Operative and Speculative Masons, it will have served mankind on a grand scale by promoting a dialogue among all members of the human race for years to come. But that is another story for another day.

A - B - C'S OF MASONS

By W. Bro. Marshall J. Kern, F.C.F., Victoria Lodge No. 56, Sarnia

As each new Mason is registered, we record his profession. Here are some further examples that remind us that regardless of our profession, we are all equal in Lodge:

Attorney, Bicycle Maker, Confectioner, Deputy Sheriff, Embalmer, Fisherman, Greenskeeper, Hatchery Manager, Interpreter, Journalist, Mariner, Oilwell Driller, Pilot, Registrar, Salesman, Tinner, University student, Veterinarian, Wagon maker, and Yard Foreman.

A JUST AND UPRIGHT MAN AND A MASON: OUR HISTORY AND OUR FUTURE

*By R.W. Bro. Raymond S. J. Daniels, PGJW
Chairman, Committee on Masonic Education*

It is a simple concept, so simple, perhaps, that it needs to be explained. **Masonry is Men.** It was stated some years ago by Bro. Harry LeRoy Haywood (1886-1956). He wrote: “*A lodge itself is only the name for a group of men. The Lodge is the men. The study of Freemasonry is a study of men and the freemasonic things those men have done or are doing.*” For better or worse, each and every man who is a Mason is someone’s idea of a Freemason. As a man and a Mason we define Freemasonry for our family, friends, neighbours, professional colleagues, business associates, work mates, and everyone with whom we come into contact. Actions speak louder than words! What impression do we create? The question was asked, “If you were charged with being a Freemason in a court of law, would there be enough evidence to convict you?” It is a profound and searching question.

At the present time many lodges in the Grand Jurisdiction are celebrating the 150th Anniversary of their institution. In the years following the declaration of independence in 1855 when the Grand Lodge of Canada came into existence with 30 lodges, there was a rapid growth in the number of new lodges formed. At the first Annual Communication held at Hamilton in 1856, nine months after being Instituted, with M.W. Bro. William Mercer Wilson, the first Grand Master, nine lodges were granted warrants. Nine more lodges were warranted in 1857, another sixteen were added in 1858, and a further eight in 1859. Including those previously established lodges affiliating, there were 140 lodges on the register of the Grand Lodge of Canada in 1860.

TOUCH THE PAST - CELEBRATE THE PRESENT - EMBRACE THE FUTURE

History is to be celebrated and our forebears are to be honoured. We are the proud beneficiaries of a great inheritance - passed on "*from generation to generation.*" However, we must recognize and accept the fact that we are the makers of history in this generation. While the example of the great men that have gone before may inspire our endeavour, it is what we do **here and now** that will shape the future. Lord Tweedsmuir (1875-1940), the former Governor General of Canada, put it in these words: "*We can pay our debt to the past by putting the future in debt to ourselves.*" The torch that will shed light upon the path and guide the way for the men we initiate, pass, and raise is in our hands.

"To learn and to do." - Bro. Albert Pike (1809-1891)

Masonic Education is and always has been the foundation stone upon which the Mason increases his knowledge and understanding of the meaning of Masonry - by his serious investigation of the complex symbolism, diligent research into the rich history, and comprehensive study of the profound philosophy of our Masonic Art. Education holds the key to keeping those good men we initiate not merely as dues-paying card-carrying members, but as interested and active Masons, committed to the Lodge, devoted and dedicated to Freemasonry. Learning opportunities in the lodge devised, initiated and directed by the Worshipful Master will equip every member with the tools of a speculative Mason thereby enabling him to think more clearly, act more responsibly, and communicate more directly the role that Freemasonry has in the 21st century. Masonic Nights at the Round Table, Lodges of Discussion, Study Circles, Reading Groups, formal and informal,

provide opportunities for the open and free exchange of ideas. It is often remarked that there is more ‘practical education’ gained in the car going home after a meeting than there was in the lodge!

“The great thing in the world is not so much where we are, but in what direction we are moving.”

Oliver Wendall Holmes (1809-1894)

VISION

“Hitch your wagon to a star.”

Ralph Waldo Emerson (1803-1882)

- What do you want your lodge to be five years from now?
- What action can be initiated NOW to achieve that goal?

THREE QUESTIONS

Be a *Forward* and *Creative* Thinker

- What if ...?
- What might be if ...?
- What could be if ...?

MISSION

Be a leader not just a caretaker.

- What makes a good lodge?
- What makes a successful lodge?
- What can *I do* to make this a better lodge?

The future is not a gift, it is an achievement. ***Carpe Diem!*** The motto emblazoned on the banner carried by every Mason ought to be ***Excelsior - onward and upward.*** We have often been accused by our misanthropic detractors and malevolent critics of trying to “change the world.” We are! And the world most surely needs changing - for the better! That is the chief object of Freemasonry. But any change must be brought about, carried out, effected and accomplished by men. In his Address to Grand Lodge in 1987, M.W. Bro. A. Lou

Copeland gave this Credo of Masonry. *“I believe in people and I especially believe in Masons. I have found in Freemasonry a cause to be championed, a life to be lived, a truth to be shared, and a future bright with promise. I believe in Masonry because I believe in its influence for good and to that influence I would give myself and challenge each of you to join with me in making our Freemasonry come alive during our allotted time. The future is in our hands - yours and mine. Let us be sure that those who follow us tomorrow can be forever proud of our achievements in Freemasonry today.”*

“WISDOM is knowing what to do next; SKILL is knowing how to do it, and VIRTUE is doing it.”

David Starr Jordan

May the true spirit of Freemasonry direct us, guide us, and inspire us, and may we as men and as Masons, at all times and in all places, ever and always act as the dictates of right reason prompt us.

QUESTIONS OF THE FRATERNITY

1. Explain the significance of the seven stars.
2. Why are they placed over the SW's chair?
3. Why does "Charity" comprehend the whole?

You are free to answer any or all of these questions. Please quote sources.
Please send answers in writing to:

Iain Mackenzie
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CUSTODIAN'S CORNER

Editor's Note: The following questions and responses are reprinted from the booklet "Questions and Answers Supplement". The questions have been compiled over several years from Lodges of Instruction held under the authority of the Custodian of the Work. The booklet is available in printed format from the Grand Lodge Office.

Q. During the lecture by the J.W., does he point to the pillars when naming them?

A. See the Guidelines for Officers on page 9, no.3 (b): "point to the L.L.'s only when referring to them as 'Ionic, Doric and Corinthian'"

Q. When does the ? go from Mr to Brother?

A. When he is raised after the obligation. See page 55 of the Book of the Work.

Q. In the Installation Ceremony, when the Master Masons are admitted, are they lined up in the North, West and South, or are they all assembled west of the Altar?

A. When both paragraphs of the rubrics on page 29 of the Installation book are considered, the method of entry of the Master Masons is dependent on the decision made by the Installing Master; i.e. If all Master Masons are to perambulate, then they are arranged by the D.of C., in line, in the North, West and South sides of the lodge.

If on the other hand, as is normally the case, officers only are to perambulate, then the officers are in line in the front row in the West, with the other M.M.'s arranged behind them, whilst the Installing Master gives the instructions for the perambulation.

Q. Is it acceptable for members who are not Past Masters to do work, other than the Working Tools and the Investitures, in the Installation Ceremony?

A. In the *Ceremony of Installation (2001)*, the reference on Page 58 to "Officers and members of the lodge" was used to allow members to give the Working Tools and perform the Investitures. It has been one of those "unwritten" rules that work in the Installation Ceremony is to be done by Past Masters. With the above noted exceptions this philosophy was endorsed by the Ritual Committee in 2006.

Q. What is the significance of the reading from the Prophet Amos?

A. The reference is to the writings of Prophet Amos, Chapter VI 1, v.7 and v.8, and is included in the F.C. degree in some jurisdictions. It is considered by many to be an admonition to judge each man, if at all, by his own plumb rule and not by their own.

BOOK NOOK

By R. W. Bro. Wallace F. McLeod, Grand Historian

IRISH MASONIC LODGES IN THE PROVINCE OF CANADA (1819-1858) AND MASONIC INDEPENDENCE

by Michael Jenkyns. Ottawa, Ontario: Gryphon Jenkyns Enterprises, 2006. Pp. viii, 374 (soft cover); illustrated. Order from ASAP Print and Copy Systems, 215 Terence Matthews Cres., Unit 1, Ottawa, Ontario, Canada K2M 1X5. Price, \$40.00 CDN.

Most Canadians speak English, and the Canadian Constitution is of English origin. In the circumstances, many of us tend to believe that our Freemasonry was imported into what is now Ontario, made into Lodges here, and consolidated into an independent Grand Lodge, by English Masons. Of course it is true that the earliest Brethren here were initiated, and the first Lodges were formed (towards the end of the American Revolution), under warrants that were ultimately of English origin. But there is more to the story.

The Irish have played a large part in the history of our Province. Many migrated to Canada as a result of the Irish Potato Famine in 1845-1849; but there were some here well before that. My wife's family came over here from Gorey, County Wexford, in 1824; and my mother's people came from Adare, County Limerick, in 1828. Over the years there have been a number of civilian Irish Lodges here, perhaps going back as far as 1819. They played a much larger role in the formation of our Grand Lodge than is usually admitted.

In this book Michael Jenkyns, a member of Acacia Lodge, No 561, in Ottawa, tells their story in detail. He begins by explaining (with full documentation) how Irish Masons in the Province strove for independence here, gathering support from English lodges as they kept working in the years 1852-55, and how their efforts finally resulted in the formation of the Grand Lodge of Canada. Then he goes on to summarize the history of the fifteen Lodges that were directly (and indirectly) involved in the "independence movement," and of four others that had no direct involvement. And he provides biographies of twenty-nine notable Masons who belonged to these lodges, such men as Grand Masters John Ross Robertson (1890-92), John Alfred Irvine (1963-65), and Bruce Brown Foster (1969-71), and the first Canadian winner of the Victoria Cross (in 1854), Alexander Roberts Dunn. Brother Jenkyns has collected vast amounts of information from earlier

books and articles, from archives, and from personal interviews. He has transcribed a number of important documents from the archives of the Grand Lodge of Ireland and other original sources.

The book will take a long time to read, but it is fascinating, and reveals what few historians have bothered to focus on. And it is particularly impressive that so many of the Lodges that were involved in the "Declaration of Independence" on October 10, 1855, are still active. Definitely worth a look!

MASONIC EDUCATION CHALLENGE

WIN SUBSCRIPTIONS FOR YOUR LODGE

Several lodges give subscriptions to their new members. Your lodge could too! The winner of this contest will win subscriptions for all of the men initiated into his lodge in 2007.

The challenge is to write a short piece of education mentioning all the working tools. The more creative the use the better. The contest will be judged by the editorial board.

Contest closes Oct. 15, 2007

Send Articles to:

David Cameron
166 Sandford Fleming Dr.
Waterloo, ON, N2T 1E9
Email: djjcameron@golden.net

OPPORTUNITIES FOR FURTHER LIGHT

THE COLLEGE OF FREEMASONRY

The Committee on Masonic Education offers a challenging Correspondence Course of Masonic Education throughout this Jurisdiction. The College of Freemasonry is a four-part program covering:

1. Masonry at Work
2. History and Origin of Masonry
3. Administration and Organization
4. Preparing for Leadership

The course can be completed at your own pace. Upon completion of each of the four programs a certificate is awarded. To become a Fellow of the College of Freemasonry, you must complete all four programs. The cost of each program is \$20 but the majority of the participants order the entire course at the time of the initial application.

Applications can be obtained from:

Masonic Education Course
c/o S. R. Lowe,
1071 Guildwood Blvd.,
London, ON N6H 4G4.
or

www.grandlodge.on.ca/Masonic_Education/college.htm

(Note: This course requires access to reference material readily available in this jurisdiction and parts of the course pertain specifically to this Grand Jurisdiction.)

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The Committee on Masonic Education also offers a challenging Correspondence Course for those Past Masters who are considering offering their skills and abilities as a District Deputy Grand Master.

The Course is divided into three programs:

DI Duties and Leadership

DII Administration, Finance and Communication

DIII Protocol, Etiquette and Ritual

The fee for this course is \$30.

Applications can be obtained from:

Masonic Education Course (DDGM)
c/o S. R. Lowe,
1071 Guildwood Blvd.,
London, ON N6H 4G4.
or
www.grandlodge.on.ca/Masonic_Education/college.htm

Upon successful completion of all three sections of the program, a Certificate will be awarded.

HERITAGE LODGE, NO. 730 GRC

Heritage Lodge, No. 730 GRC, was formed to provide an intellectual environment for the pursuit of Masonic knowledge, and also to provide a means for receiving and recording historical artifacts to ensure the preservation of our Masonic Heritage without encroaching on the normal functions of Constituent Lodges.

Heritage Lodge accepts by affiliation in the usual manner, all Masons of like mind, desirous of working together to fulfill the aims and objectives established by the membership.

Talk to a fellow Mason about membership. The fee for Affiliation is \$35.00; Annual Dues are \$35.00. For further information contact:

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